

variations appear capricious. Therefore each in-
 group forms
 its own ways, and looks with contempt and
 abhorrence upon
 the ways of any out-group (sec. 13). Dialectical
 differences in
 language or pronunciation are a sufficient instance.
 They cannot
 be accounted for, but they call out contempt and
 ridicule, and
 are taken to be signs of barbarism and inferiority.
 When groups
 are compounded by intermarriage, intercourse,
 conquest, immi-
 gration, or slavery, syncretism of the folkways
 takes place. One
 of the component groups takes precedence and sets
 the standards.
 The inferior groups or classes imitate the ways of
 the dominant
 group, and eradicate from their children the
 traditions of their
 own ancestors. Amongst Englishmen the correct or
 incorrect
 placing of the *h* is a mark of caste. It is a matter
 of education
 to put an end to the incorrect use. Contiguity,
 neighborhood,
 or even literature may suffice to bring about
 syncretism of the
 mores. One group learns that the people of
 another group
 regard some one of its ways or notions as base. This
 knowledge
 may produce shame and an effort to breed out the
 custom. Thus
 whenever two groups are brought into contact and
 contagion,
 there is, by syncretism, a selection of the folkways
 which is
 destructive to some of them. This is the process by
 which folk-
 ways are rendered obsolete. The notion of a
 gradual refinement
 of the mores in time, which is assumed to go on of
 itself, or by
 virtue of some inherent tendency in that direction,
 is entirely
 unfounded. Christian mores in the western empire
 were formed
 by syncretism of Jewish and pagan mores.
 Christian mores
 therefore contain war, slavery, concubinage,
 demonism, and base
 amusements, together with some abstract ascetic

doctrines with
which these things are inconsistent. The strain of
the mores
towards consistency produced elimination of some
of these
customs. The church embraced in its fold Latin,
Teutonic, Greek,
and Slavonic nations, and it produced a grand
syncretism of
their mores, while it favored those which were
Latin. The Teu-
tonic mores suffered elimination. Those which were
Greek and
Slavonic were saved by the division of the church.
Those which
now pass for Christian in western Europe are the
result of the
syncretism of two thousand years. When now
western Christians